


M1147
Monday Feb. 27, 1967


Must Remain in
Transcription Room

MR. NYLAND: Let there be no misunderstanding about this particular group. It's a group by invitation or by asking, can I come and they have to ask me. On Wednesday it will be easier because you take the responsibility a friend you bring, but on Monday I have to say yes or no. Three people tonight came, just happened to drop in for some reason or other. And one is here, the other two went. Such a thing should not happen because you know, Monday we talk about Work and the people who do come have a responsibility that they actually are interested in Work and want to try it. It is not a commitment because you don't know anything about it. You don't know if you will like it or not. You don't know if it will give you anything or if it is going to be very used to you. So for that reason I cannot expect anything else but interest. A little more than curiosity and definitely with a desire to try it out. As you also know, I place a responsibility on all of you, I've said this two weeks ago and today is the last Monday in this month, regarding payment. So far I don't think there have been many who have considered that particular question. You might have considered it tonight. You remember I also said I prefer to be paid fifteen dollars for the following month. Now I'm going to adhere to that quite strictly and those who cannot have to ask me and explain why they cannot as I told you the other day, those of you who were there, that it is a question when you have to make some payment you'll be more interested. It will help you that you want to get something for the money you might spend. If You cannot afford it, tell me, maybe, very perhaps maybe, we can make an arrangement. I don't like to do it. It isn't right. We don't want to quibble about it and if you don't like it then don't come and that's the end of that. So I like to remind

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I wish we had a financial secretary or an accountant or a comptroller whose job it would be to write you letters and to tell you that you have failed and this and that. That is a school would do it like that. We're not a school. We just have gentlemen's agreements and I would like you to start even with a responsibility of that kind regarding ordinary life in which certain things are required by a certain law which I now happen to set up and under which you come when you want to attend Monday evening. So if you don't know how to discharge that kind of responsibility you're absolutely no good for Work at all. It is one way also to find out how serious you are and if it is worthwhile for me to ~~fix~~ spend the time talking or for you to take up space in this room. It is your responsibility and if you don't learn that in ordinary things, in ordinary affairs, in ordinary life, you'll never have the proper attitude towards trying to develop something that is very difficult to start with and also although it may seem very simple, that whenever you want to try to do Work of this type, it will require your attention and a certain inner desire which of course has to do with the possibility for yourself to develop and to become more interested in what we call inner life or ~~spiritual~~ existence, quite definitely ~~different~~ from ordinary life which ~~plays~~ usually on the periphery only. And this has to be a little bit more than just being skin deep. It has to penetrate you in somewhere, in some place in you which of course is more real and more worthwhile and more essential and unless we can do that together there is no use having a group because those who do come and simply sit here out of ^{a little} curiosity they spoil it. They spoil it for the others. They spoil it for those who really want to know. And we have to make sure that those who do come really want to know otherwise your questions are not going to be in accordance with that kind of a wish then again it would be wasted time to try to answer them. I don't want to do it. It's of no interest to me

whatsoever to talk about the blue sky a nice sunshine etc. etc. We talk about life as it is real, the way we ~~believe~~^{and} believe it can be taken [^] the way a person at a certain point in his life has to consider the reason why he really exists and to find out an answer maybe to certain problems of how to face life in general and what to do about it. So there is a seriousness and an honesty required and ~~this~~ is what I wish as far as this group is concerned. That you understand it. That is that kind of a level on ~~which~~ which we will talk. Ouspensky was very strict about such things and whenever there was a question that he didn't think fitted, he would simply say that is no question and never answer it.

Well, I don't want to go that far because

I do know that many people cannot formulate questions and that within them there is a feeling every once in a while trying to find words in order to express it and maybe it comes out a little bit formless, or perhaps ^{A little} ~~stammering~~ or perhaps with something that they really don't know because they're not clear about it themselves. So that the ^{judgement} judgement is not only is the question ^{formulated} ~~of formulating~~ correctly.

^{when it is done} where does it come from and it has to come ultimately when you ask questions that concern you. They have to come from your heart. No other place, not your intellect. Your intellect will help you a little bit to help formulate but the really tone of a question has to come from something that is inside of you and that you consider worthwhile and ^{it} is worthwhile for all of us to talk about or to ^{to} listen [^] So try to keep this now in mind because I don't want to say these things too often. I have not too much time and it has to be utilized in the best way. It's not because I'm older but I believe there is a certain seriousness required to talk even about the ideas of Gurdjieff and it is not a tea party or as Gurdjieff would call it, ~~fou-fou~~ fou-fou. It is real. At least we try to make it real. And you have to help. I will use these meetings also in a very general way by answering certain questions from

other groups. ^{And} As you know, we are expanding here and there. And I do get tapes from the discussions of such groups, Sebastopol, Boston, or wherever it may be. And although I do visit such places every once in a while if I can, they still have for a long time, very long time, they have to do without me or without maybe sometimes the proper leadership. For that reason they send tapes and we listen to them. It's very time-consuming work because each tape is about an hour and a half. And when you have ^{what} ten tapes a week, it's quite abit. I don't want to answer them separately like I have done when there going to the (cleaning throat) not as many. And so these meetings will be used to incorporate sometimes certain answers to the ^{different} ~~certain~~ groups. So that when they receive a tape, that they can listen to ^{it} and then find an answer to their own questions

Besides from ~~that~~ ^{course} fact of ~~course~~, the questions they ask and they discuss belong also to us as a group because many of the questions are very much alike. And the difficulties ^{that} people are up ^{ever} against when ^{they} try to work are of course also are alike. Because regarding this kind of work all of us are in ⁱⁿ ~~the~~ very beginning stages. And the similarities of the obstacles or the difficulties that are in the way ^{they have} ~~to~~ try to overcome that what is in ordinary life of course is objectionable to the development of spiritual forms of being. It's quite logical that many of the questions have to be of a similar kind of nature. ^{that} So you won't lose anything. Even it may be quite useful ^{to you} ~~At~~ the same time ^{and} the same kind of arrangement will persist or will be maintained. When I am for instance on the West coast and you will receive meetings ^{And} tapes from meetings which we hold there, which I ^{hope} ~~hold~~ then that my trip is a little extended, can be useful ^{to you} ~~to me~~ while I'm away. ^{what}

Now what questions have you got? What was there of last week that you remember?

David Carroll: I found that the most difficult stumbling block to Working right now is Related to the fact that I'm constantly reacting to situations and people that there's an overreacting that takes the form of fear of judgment ^{or} ~~or~~ hypersensitivity or ^{or} ~~or~~ considering. Sometimes it seems so powerful that it almost seems no chance of at least alleviating it.

MR. NYLAND: How does your mind work ^{About} ~~in the mind~~ such reactions, quick?

David: Most quick to be offended and quick to be elated.

MR. NYLAND: No, I'm only interested in the reaction itself. How quick does it appear? Does it -- do you say something? Or do you get an expression of your face? Or don't you say anything, that you know it, you feel it? The reaction whenever it takes place, what is it? How does (cough)0 _____?

David: It seems to be a very quick kind of an emotional explosion inside me that carries me right along. A kind of feeling Right in here somewhere

MR. NYLAND: Does it stay as an explosion within or does it come out?

David: It stays ^{Right, it starts} as a kind of feeling in my ^{in my} chest for sometimes for long periods afterwards just certain little things are Ah...

MR. NYLAND: So it doesn't do any harm to the outside?

David: No. It's very much within me.

MR. NYLAND: What would happen if you expressed it?

David ^{well} Sometimes I think that I should, but then I think that I shouldn't... ^{have}

MR. NYLAND: well what would happen You see, ^{the} you first establish what is your ~~xxxx~~ habit. It may be that you keep it within yourself. You feel it.

You don't want to say it for certain reasons. The reasons may be that you are afraid for yourself that people may not like you when you do it. Or maybe that you ^{think for} might hurt someone. Or you believe in general that it is not ^(from my's?) ~~from my's~~ somebody's fault (?), that you shouldn't do it for certain reasons of morality or ethics. It may be one habit. Another person

may have a different kind of habit, immediately saying- what is on ones
 Like it or not, whatever it is that other people will think of them, ^{Tongue}
 they don't care. The question is, if one has a habit of that kind, you
 have to undo that habit whatever it is, if it is in your case this case of
 feeling it and not expressing it, but as if there is a tumultuous some-
 thing in you that lasts a little while and then goes away, give it room
 to formulate it ^{OR TO} ~~and~~ express it in some way. Because then the energy ^{that is} used
 for that kind of a purpose will be dissipated much quicker.

David: It's ^{self} ~~more~~ often aimed at me, at myself ~~of~~ a feeling of
 inadequacy or ^{OR} ~~not~~ at the other person per se.

MR. NYLAND: Maybe it does not matter where it comes from. It's a reaction
 that takes place ~~within~~ in you. So if it happens to be someone else who
 tells you something and you have that kind of a feeling, why can't you
 say something? Agree with the person. Or say questioningly, is that
 really so? Or just say, really? Or say, are you quite sure? Do you really
 believe that? Am I that way? Or, you know that that disturbs me. Answers
 like that. Answers like that, you see what I mean? Get it out of your
 system. Express it. In first ways it will break the habit you have to
 keep it within yourself. In the second place it will give you a chance
 whenever you say it now, whenever you formulate it, it might create a
 very good reaction on the part of the person who had told you. But also
 it will relieve you. You understand what I mean? If you do, you may

^{can}
 probably ~~_____~~ a little time before you do it. At such a time ^{Some one} ~~when~~ starts
~~something~~ and ^{you} ~~he~~ already knows how its going to react in you, in the
^{process} ~~course~~ of ^{that little} ~~the~~ sentence or whatever the person is going to say, you prepare
 yourself. As it were, you see it coming. You see in that way you become
 a little bit more aware because it's not the usual way one takes it. It
 goes very quick sometimes. And before you know it ~~there~~ is an explosion
 there is an upset condition
 or ~~andxxxxxxafxxxxxxkind~~ where you are emotionally involved in.

Try to analyze it a little bit as it goes ^{Along} ~~around~~. And at such a time try

to hold onto yourself, collect yourself and then say certain things the way you would like to say. You'll have to make many attempts. It's ~~not~~ Nothing easy. If you allow yourself ^K little times just to wait and then say it, it's much better. Don't start reacting now at the same ~~time~~ ^{Kinds of} ~~things~~ ^{Think} by just saying things. Measure what you're going to say about it first and then say it. But say it. Alright? What was there so important about that?

Barry Jacobs: I would like to report on the task I gave myself before the group last Sunday. ~~XX~~

MR. NYLAND: That was a dramatic moment, wasn't it?

Barry: Ah, yes. First few days it went along fine. And the second day I found myself ^K falling a little bit asleep as I was reading. So on the third day I put cold water in the tub and read with my feet in the cold water and that helped that day. And every day thereafter until this morning went alright. I mean I got up all the time and I read and I read the right amount of time. And I made my efforts. I found it helpful sometimes to get up and ~~walk~~ ^{walk} or lean against the door or piano. or to do different things while I was reading ^{and} it also helped me. And then this morning ^K last night I went to sleep early in the ~~morning~~, one o'clock in the morning and I had to be up at three and I fell asleep.

MR. NYLAND: Why did you go to bed so late?

Barry: well, that's part of the problem. I discovered that I don't really prepare myself properly for the things I have to do the next day. This kind of a task that I've made myself do no matter what time I went to sleep, to get up at that time and do it only accentuated this fact, that I don't really take enough time to consider what's going to happen the next morning or not enough consideration _____.

MR. NYLAND: ~~what part of the week did~~ you discover that way in the week didn't

that?

Barry: Oh I discovered this a long time ago.

MR NYLAND: Why didn't you change it?

Barry: Uhhmm...It must be...it's a habit, I can't...it's a bad habit.

MR NYLAND: It's a habit.

Barry: Yeah.

MR NYLAND: But now you were ~~doing~~ a task. And the task was for a definite purpose, wasn't it?

Barry: Well I made the ef--I made ~~the~~ efforts to do this, to go to bed in time to do the task.

MR NYLAND: Did the task result in being more awake?

Barry: In some ways, yes.

MR NYLAND: It should be in every way.

Barry: Well I mean things...there were things that I...there were things that were accented for me That I that weren't ^{wasn't} as clear before.

MR NYLAND: That may be true. But you have to have in mind all the time why you do the task.

Barry: It wasn't strongly in mind. It was in mind, but not strongly.

MR NYLAND: Then the task was not much good.

Barry: ^{well} Perhaps I should try again.

MR NYLAND: Well I think you should be more clever about it.

Barry: Perhaps the real task is to prepare for the day before.

MR NYLAND: Maybe one task leads to another.

Barry: (Golly)?

MR NYLAND: (Chuckles) It all depends what you want (Frank)?)

Barry: Well what ^{I'm after} ~~is~~ control over my ordinary ^{life so I can...} ~~body just like...~~ ^{work better}

MR NYLAND: That I can understand. That I can understand when ~~that~~ ~~what controls might follow.~~

lets hope my fault

Barry: Do you work better after you control your ordinary life?

MR NYLAND: Whatever it is - the first task is to wake up.

Barry: Yes. And to wake up I've discovered requires a preparation
~~in my ordinary~~
~~MR-NYLAND~~ ordinary life.

MR NYLAND: So if you discover that then, you still want to wake up...

Barry: Yes.

MR NYLAND: ...make preparation.

Barry: There's no question about that.

MR NYLAND: Well, if there's no question then keep ^{going} on ahead.

Barry: That's the problem.

MR NYLAND: (Your not alone)?

Barry: I mean the problem is going against the thing ~~that~~ I've already develop
ed as ^{like} (a - my behavior pattern.) ??

MR NYLAND: That's right. When you try to motivate, to see if you can overcome them?

Barry: Yes, I would like to try to see if I could be a little bit more intelligent about common sense-wise about going to sleep at the proper time.

MR NYLAND: Well let's keep in mind that's it's not a question of improving yourself.

Barry: I understand that.

MR NYLAND: Good. (Sotto voce) I understand that. Good. (Normal)
for the

As long as it is done really reason of getting really a little freer in the sense of being more awake or at least aware or at least that the task will give you an experience of that kind. There's no reason for doing a task any other way for any other reason. So that the preparation is really to realize what you're after. And then to adjust your life in the best way that you have some result that you want to reach. As I say, not improving; not going against the grain; not in your own eyes becoming a hero: but simple. simple. very

simple, to try to be awake.

Barry: Well I ^{deliberately} ~~guess~~ we make...make the efforts while I'm reading.

MR NYLAND: Then use common sense to do it in a condition or circumstance where you can have at least a chance of that kind of success.

Do it again for another week, Barry. But with that preparation.

Barry: Yes.

MR NYLAND: And that during the week you find out that certain things ought to be changed, change them. If it means going to bed ~~early~~, ^{earlier} then you make that happen.

Barry: Yes, that's what it means.

MR. NYLAND: Yes and maybe you find out that you need more sleep.

Barry: Well, I've got it down to where I function between four and six hours ^{fairly} ~~very~~ well, but sometimes I found it was under four and that when IT GOT it got...

MR. NYLAND: Would it be a good task to have eight hours, ^{sleep}.

Barry: I don't like sleep.

MR. NYLAND: Well, maybe you don't like it but a task is something you don't really like. The task is...

Barry: I mean it's too easy to sleep eight hours.

MR. NYLAND: On no, not for you.

Barry: Oh, yes (laughter).

MR. NYLAND: Why don't you accept it then?

Barry: Well, because I don't like that image of myself.

MR. NYLAND: Ah, so it's not so easy.

Barry: I mean it's not easy to sleep.

MR. NYLAND: No, no, it's not so easy because you don't want that image.

Barry: Well I've been in that image so long. It's time to change shoes.

MR. NYLAND: No, look. Sleeping eight hours?

Briry: More than eight. I've been through periods of long sleep.

MR. NYLAND: Yah?

Barry: Thirty-two years of it.

I was talking about

MR. NYLAND: Yah? No. ~~old news~~ ^{allow} ~~someone~~ eight hours physical sleep.

Barry: I would say ^{that is} ~~at~~ this particular period right now that eight hours is the exception. I mean I really do get about six hours sleep.

MR. NYLAND: Well that's better than one o'clock to three.

Barry: Yes. I mean if you make a task of it that I sleep the eight hours, I'll do it. it is

~~xxxxxxxxxx~~

MR. NYLAND: No, no if ~~the~~ six hours, ~~xxx~~ I'll settle for that.

^{it's,}

Barry: I think, I find ~~that~~ it to be the most, the most comfortable because it, it's not too much sleep and yet it's enough.

MR. NYLAND: It depends entirely on how sleepy you are during the day.

You may have your eyes ~~x~~ open and may be quite sleepy.

^{well I} Barry: Yes, I know about that ^{I mean} ~~that~~ I'm considering what has happened to me when I sleep.

MR. NYLAND: I mean also in ~~the~~ ordinary sense.

Barry: ~~xxxxxx~~ I mean in the ordinary sense, I mean I've been through this stages of states in which I didn't have enough sleep, but I was operating and I could see the level of my energy ^{in those} ~~at those~~ times was much lower than if I had the proper sleep that was even more alive to ordinary life.

MR. NYLAND: Yes. So ~~x~~ you still have to settle I think that six hours is enough.

Barry: Well I'm basing six hours after a long test period.

MR. NYLAND: Well maybe, maybe. *Your Right*

^{I mean} Barry: ~~well~~ I'd be willing to put it through the mill again to check it out.

MR. NYLAND: I don't care as long as (laughter) you _____, you know?

Barry: Well, I mean, you raised the question and now I have to reconsider

more carefully. (Cause I'm answering?)

MR. NYLAND: I think you have to reconsider ~~it~~ it much more carefully. In any event the result has to be that you have moments of being awake.

Barry: Well this, I don't. It's a little ^{bit} off the point but does that really matter how much sleep I get, physically?

MR. NYLAND: I think it does matter, yah. I don't know if you know enough about yourself, how much you actually need. And if one perhaps actually considers sleep as something ~~that is~~ as a waste of time, that then of course the question of the length of sleep and the intensity of sleep have a great deal to do with the health of oneself. But I ~~don't~~ think you ^{don't} know enough about your own health. Because I don't know if you really during the day when you have your eyes open distinguish between a low level of existence and a higher level.

Barry: Well I think I do. I mean, my feeling is that I have seen myself in these different states enough to recognize low level, medium, and higher.

MR. NYLAND: Do you know the way I would define it? If you talk too much, you're asleep (yes) and almost I would say, very much. And this is what I mean. Alright. Good. We'll leave it at that ^{and} ~~with~~ you try tomorrow evening (?) with preparation.

Barry: Yes, Mr. Nyland.

MR. NYLAND: Yes?

Larry Sacharow: I don't understand the problem when I keep hearing why Work is not useful in ordinary life and also the idea of not changing. I think I understand.

MR. NYLAND: Who said Work is not useful?

Larry: well I sorta heard it very many times

MR. NYLAND: I don't think I've said that ^{no} ~~what you have said~~. When I say it will you catch me on it

yes

Larry: Perhaps I have misunderstood you.

MR NYLAND: I think you misunderstand. I think where the misunderstanding comes from is when I emphasize the necessity of waking up, I don't say anything about the possibility of improvements of ordinary life.

Larry: Yes, that's right.

MR. NYLAND: But naturally it can follow. I only don't want to emphasize the necessity of wanting to change in ordinary life in order to eliminate the possibility of waking up. ^{For} ~~But~~ the wish to wake up, one must exclude any possibility that might ~~allow~~ result from being awake in order not to dilute ~~ix~~ the effort. If I have together with my wish to wake up also a little bit of something that, if I wake up, then I will be a different kind of a person, I dilute my effort. And usually that what I would like to do gets Placed (2) in my ordinary mind ~~how~~ how I would like ~~to~~ become and then that becomes active with that kind of a wish, it interferes with my wish to be awake.

But after one is awake almost anything can happen. And that's quite definitely the result of being awake as ^{an} ~~an~~ experience ~~is~~ that I then as memory know what has happened and what I've seen of myself, that at such a time I have much better insight into what I really am. So that then, if I start to think how I could improve myself and in what way there are certain things lacking, I will have more facts and better facts ^{And} ~~the facts are~~ more absolute facts, reliable ^{want} ~~truthful~~ facts to base upon. So the whole point is really that I ~~hope~~ ^{want} to acquire self knowledge naturally in order to improve myself in a certain way. ~~THAT~~ And as I use a method now, first to get for myself something that can judge objectively and I say now judging objectively, that is, actually there's a criticism ~~now~~ of myself, but for which I need the facts as they really are, without any interpretation.

So when I say try to wake up, it means I eliminate everything that has to do with my ordinary mind or feelings. Then when I have facts, then I start using them in my ordinary life, provided I could remain ~~w~~ awake in ordinary life. Alright?

Larry: Yes.

MR. NYLAND: Lets straighten it up now.

Larry: The same thing is true for changing yourself if you have the idea of changing something
(interrupted by Mr. Nyland)

MR. NYLAND: _____ constantly, constantly; a person never stays the same. And under the influence of being awake in the first place, I would See the facts as they are and then can judge about them Truly in reality in the right way. But it does not mean that I would stop. Because then I see certain things that are habitual of me or tendencies or certain ^{different} characteristics. And I don't think ~~that~~ they belong to a man as a I now picture a man how he should be when naturally I would have to undo it. But I will never go at it in a direct way, only an indirectly ~~way. I create an atmosphere~~

I create an atmosphere of awakening in which those manifestations that don't belong automatically will disappear. You see?

Larry: Yes

MR. NYLAND: Whenever there is ^{Something} too much subjective, it will never exist in a realm of objectivity. So this is the indirect way of changing it.
(Yes) Alright?

Larry: Thank you. I would also like a task.

MR. NYLAND: What do you do during the day?

Larry: Teach.

MR. NYLAND: What?

Larry: Drama in the Daytop Community. It's a narcotics" ^{Area} place.

MR. NYLAND: How many people in the group?

Larry: Different groups, usually about five or six. ~~Do you talk to them~~

MR. NYLAND: Do you talk to them individually?

Larry: Some

MR. NYLAND: Or in general (?)

Larry: Some individually., some in groups.

MR. NYLAND: Do you evr explain anything in the form of lecture?

Larry: Yes.

MR. NYLAND: How do you stand or sit.

Larry: Sit usually.

MR. NYLAND: Sit. Can you get up?

Larry: Yes.

MR. NYLAND: Try it. Stand on your feet. That's unusual. and you have to face an audience in a little different way. You can not lean back. You have ^{the} ~~in your~~ weight on your foot, ^{left} ~~right~~ foot first. As you talk, and keep on talking and explaining and intensely, then shift your weight to right foot. And keep on doing this for five minutes, trying for that time then to be aware while you are talking and to hold onto Something only that is directing this shifting of weight. Try not to forget it. Because what you have to remember is with a certain part of your mind interested in that type of activity. ^{While} There's another part of your mind that ^{has to} ~~could~~ teach. Try this for, let's say, once in the morning, once in the afternoon. And try to maintain it for ten minutes each time. Alright?

Larry: Yes. Could it this task also work in speaking to a groups of a hundred.

MR. NYLAND: Oh yes, certainly, as long as you don't lose the thread of what you are talking about. You'll find out. ^{It's very difficult.} ~~very definitely~~

Because sometimes you'll start to find a word And you'll find yourself in the midst of shifting your weight ~~in your way~~. And the ^{Trouble} ~~problem~~ is that you can't tell them. Alright? well try it

Mr. Nyland: Someone had their hand up. Who was it? Yah, it's your hand.

MR. NYLAND: Don't mumble, please.

MR. NYLAND: Annunciate if you can, look in this direction, don't read it off your written note. Say what you want to say.

MR. NYLAND: I think it's better.

MR. NNNNNNNNNNNnnnnnnnnnnYLANNNNNNNNNNNND: NNano that's right, it doesn't
matter that you're nn t used to. 7⁺. You said something about
connsconsciousness and not Working.

MR NYLANND: N^O. It doesn't Work.

MR. NNYNLANNND: NNano, what do you understannnnnd by consciousness?

MR. NYLAND: Are you clear about it yourself?

MR. NNYNNNNYLANND: That's OK. I mean we can ~~always~~ understand each other well enough. Try to define

other well enough. Try to define what you mean by observing yourself.

Paul: Well I have two definitions if I may say them. One is I project myself ⁱⁿ different directions, usually up and I observe myself and my surroundings. This what I do most of the time or maybe.

MR. NYLANNDND: you don't mind if I interrupt you

Paul: No, I don't at all.

MR. NNN NYLANND: Where did you get that definition?

Paul: Where did I get that definition?

MR. NNN~~E~~AND: Yes, this projection and then observing yourself and your surroundings.

Paul: Well I think that I have done this before and haven't defined it. But I think that I've defined ^{it} now when I've read a few books about how self observation is done.

MR. NYLAND: Did you get that now out of a book?

Paul: Yes and no and I've had experience...

MR. NYLANND: Tell me about your no.

Paul: of observing myself before I ~~at~~ ever knew that I was observing myself, so to speak.

MR. NYLANND: Really? Now I ask you what is observation. ^{then}

Paul: Well ^{to} for me it is a projection of myself...

MR. NYLANND: No that I already know about. What is it?

Paul: It is observing myself and what I am doing is at the same time

MR. NYLANND: No it isn't.

Paul: from a certain perspective.

MR. NYLANND: NN_o it isn't.

Paul: It isn't?

MR. NNNYLANNNNNNNND: ^{No} Now let's here the second definition, We'll come back to the first one.'

Paul: well the second definition is from an experience that I had as

a result of Working where I was a few feet away from myself and I was over there and I could see myself, but nobody could see me. Yet I could look over there ^{and} and see, see myself helping somebody working. Now I'm not sure if this is what you might call observing myself. I definitely was observing myself and other things too at an entirely different angle.

MR. NYLAND: Who was observing who? I was observing my body.

Paul: I was observing my body.

MR. NYLAND: And your body was outside of you?

Paul: That's right.

MR. NYLAND: And ^{where} there was this observer, [?]

Paul: And where was what?

MR. NYLAND: The observer.

Paul: The observer was a few feet away from myself.

MR. NYLAND: Where? In space? *How? How?*

Paul: Actually I was standing on the floor.

MR. NYLAND:: No, no, wait a minute. Either your body was outside of you or an observer was outside of you.

Paul: It w Observer was ... it wasn't the body but it felt like it but it was a finer material, you might say, almost transparent to me, but yet not exactly nothing.

MR. NYLAND: Have you any idea it was two feet away from you? Something that was *Supporting?*

Paul: Approximately

MR. NYLAND: Well alright, outside. Something of substance (Yes), a little less dense?

Paul: I would say much less dense...

MR. NYLAND: How do you know it existed

Paul: ~~...with~~ with a vision ^{AN}...with the ability of *1/4*

MR. NYLAND: How did you know it existed?

Paul: Because I was there, just like I know that I am here right at this minute, this finer body was over there looking at what you're looking at ~~here~~ now, at what other people are looking at now.

MR. NYLAND: And the other was there with eyes to see?

Paul:

~~MR. NYLAND: The other was there immobilized pointing out something out~~
to some lady. I doubt whether I could do anything but observe at the point. ^{but} I couldn't for example...

MR. NYLAND: How long have you been readingz?

Paul: ^{Approximately} Last couple of, five years.

And how often have you talked about this?

Paul: I've never talked about the Work to anybody until...

MR. NYLAND: How often has someone else talked to you about Work?

Paul: How often has someone else ...

MR. NYLAND: Who has told you these kind of things or

Paul: Nobody (?) told me these kinds of...

MR. NYLAND: No, have you ever mentioned it to anybody? Did you go to anybody who taught Gurdjieff, besides reading...

Paul: Oh, yes, one person.

MR. NYLAND: And you checked with him and he told you this?

Paul: He told me this? No

MR. NYLAND: You experienced yourself (Yes) And you ^{ever} checked with him if it was right?

Paul: All he said was, you're lucky or you're fortunate were his exact words.

MR. NYLAND: You're very unfortunate.

Paul: I'm unfortunate?

MR. NYLAND: Very (Because) You're living in hallucination (Really?)
Yes. I'm sorry. It's the first time you heard it I guess.

Paul: Yes it is.

MR. NYLAND: You keep your feet on the ground. You have a body. (Yes). There's no possibility of projecting anything outside of you that has any sense of seeing you again.

Paul: But I tell you I could see.

MR. NYLAND: You imagined it.

Paul: Really?

MR. NYLAND: Yes. It's a surprise.

Paul: It is a surprise; it really is, because I had the feeling that I was there and that this was an intense two week period of making efforts in the Work and so if it had come automatically, I would have said maybe...

MR. NYLAND: Oh, no, it won't come automatically. One can suggest it to oneself and you can look for that...

Paul: I wasn't looking for this kind of a ...

MR. NYLAND: No, maybe not, but the reading might have induced it a little bit. I would say, ^{let's} forget about it. Let's put up something parallel, if you wish it. In any event with your feet on the ground, try to find out what Work in the direction of objectivity means. And after you've had some experience of that kind, you can start comparing whatever you have experienced before. It's very vague to start with. It's not something that you really can use, because it's not under anybody's control, then only ^{of} by yourself when you imagine certain things to exist outside which then start to function regarding you. The body doesn't work that way; neither does your mind. When it is hallucinating, it can of course. ^{And have} ~~under~~ all kinds of imaginations I can have certain things projected as if they are outside without any reality. Then I can't give it a name. I can consider it of less density and something that ought to exist in that way and ~~you~~ usually formed by a lot of reading that I might have done, thinking that then I experience that kind of thing

Paul: 7. last night

MR. NYLANNNNNNDND: Yes, really. Try to... You understand what it is?

Paul: I want to believe in you and I will eventually but give me
a little time (laughter). This was quite a real thing for me. But I've
had a few maybe hallucinations before but nothing like this. I mean
I was like here, as a result of making certain efforts, there I was
over there. And this to me at least showed me that it's possible
to be, to have a spiritual body or a finer body, especially since I
had the organ of sight. I wasn't looking at... I wasn't

MR. NYLAND: No. no, that is why I say, don't dismiss whatever you have
~~SIDE TWO~~

~~MR. NYLAND: No. no, that is why I say, don't dismiss whatever you have experienced.~~

Paul: I understand

MR. NYLAND: But if I experience something else and then maybe I have a
chance of judging about this experience, how real it was also. You see?
You will be the judge of your own hallucinations. You don't have to take
my word.

Now let me explain what it is in a very few words. what it is the
attempt is to become objective. It takes place in the body. It is some-
thing that I would like to acquire as far as a] possibility of a
mental faculty which is now not functioning in the way I would like
to call it objective. It's All all the mental processes are subjec-
tive to me, whatever the thought process may be, whatever that kind of
mental activity in my mind is, formulating or pondering or whatever it
is, memory, anticipation, everything is a mental process, which for me,
as long as I have my feet on the ground, remains subjective for me.

Paul: I do make these kind of efforts also. Like people will say,
in suffering things or maybe certain thing that hurt other people,
I have a momentary feeling of, just a very momentary feeling of dislike (?).

And in the past I would of said something to them which wouldn't have done any good. But now I look at them before machine sort of, you know, in the sense it helps me to be more objective when I see people acting ...

MR. NYLAND: Now ^{when} ~~what~~ we try now to define objectivity?

Paul: Complete impartiality, observation of what goes on . . .

MR. NYLAND: No, no

Paul: and reacting with reason

MR. NYLAND: No

Paul: instead of mechanically.

MR. NYLAND: No

Paul: or emotionally. No? Would you...?

MR. NYLAND: It's a collection of facts, no more. It grows without ordinary thought processes as we know them, as far as our thinking apparatus is concerned. ^{EX. SIDE 2} It also is devoid ~~of~~ completely from any emotional involvement or any description.

Paul: But I have accomplished this a few times and when I do, ~~at~~ my place of employment, for ^{example} ~~instance~~, I cannot hardly say anything or relate to these people I have to interview or anything. I ^{well} just, I can not identify with them, so to speak, but in so doing, I can't do anything.

MR. NYLAND: I wouldn't do it at such a time. I would not try to make any attempts when you are busy in your ordinary professional work.

I would do it at times when there is no harm to anybody, at times when it is much simpler, when you're less involved, when you're doing certain things actively, more or less, with your body. ^{And at} ~~It is~~ then at such a time you try to have a little bit of a apparatus that functions in an objective sense, by recording the fact of the behavior of your body. Now try to stick to that kind of simplicity only

Paul: I've ^{able} lately been ~~trying~~ to do more physical work.

MR. NYLAND: I don't care if you do more...

Paul: But I'm trying to observe myself while...

MR. NYLAND: No, excuse me now. You do not know what observation means. You have no idea...

Paul: CAN ~~did~~ I use the word recording?

MR. NYLAND: You don't do it.

Paul: I don't do that either?

MR. NYLAND: No, you don't.

Paul: I think I do sometimes.

MR. NYLAND: I know. I know you have sometimes made an attempt. That I believe.

Paul: You mean I don't even know what observa... self observation (noise)

MR. NYLAND: I don't think you know. But it doesn't matter. There are thousands of people who also have read a great deal about objectivity who don't anything at all. But they think they know. And sometimes because they think they know, they have then experiences. Then they start to attribute it to their work.

Paul: Well, ^{MAY I SAY} there was a two week period where I project my self a few feet to the left and the back and observe myself and anybody else. And then this two week period I found that I could remember everything that happened for those two weeks until it all became too much and I went flat on my bed for six days. And after that Is that anything like self observation

MR. NYLAND: It must too much. It was too much.

Paul: It was too much for me, because who wants to remember everything about the subways and so many people and everything. I could project myself back to where I was. I mean I'm not saying that all this all came in at once. But I could remember it if I was ~~there~~ ^{asked}.

MR. NYLAND: Now would you like to know further about Work?

Paul Yes, I would like to know ^{what} self observation means then.

MR. NYLAND: Good. Observing is the wrong word, (OK) because it is used in ordinary life whenever I see or notice certain things. Self observation is very difficult to explain. Observation in our sense is awareness which is not a mental function as we know it. Observation still is that more or less, noticing⁶, to be alert or to be alive. Awareness is also a pretty bad word, but at least it has a chance of being understood because in awareness, I become aware of the existence of myself. And that can take place without having any thought about it^{or} any feeling. Now I have to be very careful that whenever you now try to observe in this sense, that is in the sense of being aware, that that what you now record is completely impartial. This is a great difficulty for you because ~~h~~ you will always ~~feel~~ feel that you are doing Work and always have a feeling that that feeling belongs to it. Try it in very simple things and not in your professional Work at all. But when you get up in the morning and you ~~wak~~ up and down in your room for five or ten times, to see if during such a time it is possible to that ~~xxxx~~if something ~~within~~ you ~~xxx~~ becomes observant now in the real sense of the word of yourself. As if that is, they call it a little 'I', has a function to fulfill in an objective sense, as recording that which is taking place with you, not with the surroundings. And then only looking in that way on you. That is; ; ; ...

Paul: May I say? Is this something like, I don't know, I take a cold in the morning shower. While I'm in the shower, I just think of myself, imagination or whatever it is, outside of the shower curtain looking at myself taking a shower ~~takingxx~~

MR. NYLAND: Let's now stop that. Let's stop that kind of nonsense, alright?

Paul: Stop that?

MR. NYLAND:

MR. NYLAND: Let's leave the two weeks for whatever it was worth, as an experience that meant something to you. I'm not judging about it. I'm only asking you if you want to know about ^{what} Work is, then I'll tell you.

Paul: Yes, I do.

MR. NYLAND: OK. Will you do it?

Paul: Yes, I will.

MR. NYLAND: Will you do now what I've told you, walking up and down five or ten times in your room in the morning, just to see your body walking, just to become aware of your body walking.

Paul: Yes, I will.

MR. NYLAND: No more than that.

Paul: No more than that, but I already have the feeling that I am aware of my body. Is this wrong?

MR. NYLAND: Let's do it first _____ *if I don't* how wrong it is.

Paul: I mean is it... do you think it's another illusion or something?

MR. NYLAND: I think so.

Paul: Really?

MR. NYLAND: MmHmmm ~~it's~~ That's amazing, isn't it.

Paul: Yes it is amazing.

MR. NYLAND: I know.

Paul: When you think that... You see I've never had a chance to discuss anything with anybody. And everything I've gotten has been by myself. And when I got something that meant something to me, I thought it was ~~xxx~~ right. And so apparently I've been going in the wrong direction. I don't like to start over again.

MR. NYLAND: ~~The direction~~ *That's not a direction* was running around in circles, I think.

Paul: Oh, I know that, with being mechanical.

MR. NYLAND: So let's now get out of it.

Paul: I wasn't getting anywhere. That's why I was...

MR. NYLAND: Let's try to get out of it 1/2 way ^{All the tensions} attention

straight line regarding Work, what Work means. The building up of something that could become impartial in its observation of myself physically ^Kbehaving and that later on there may be the possibility of whenever ^{that} a recording takes place, it has to be at the moment of my behavior. Whatever the behavior is, it is recorded at the moment when it happens. These are three requirements as far as Work is concerned.

Try first to become impartial to yourself as you walk. Just to have a realization of yourself existing and that body walking. Do this in the morning and do it in the evening. The rest of the day, don't think about Work.

Paul: I will do it but it seems to me that I already do.

MR. NYLAND: You talk so much.

Paul: I know I talk too much... It's one of my chief features.

MR. NYLAND: I'm telling you. I'm telling you and you won't do it.

Paul: OK

MR. NYLAND: Alright.

Paul: Thank you very much

Mr. Nyland: OK

A Is it possible for our ordinary lives to approximate the
to try to approximate the state of objectivity Because
it seems to me sometimes that when I think I'm
working that it's possible for my ordinary mind trying
to be well there's such a need in me to be free
that my ordinary mind you know — — Away — And tries
to be And thinks yes you know It's not even worried
Sometimes it's just it might interfere with a Real Attempt

The Real attempt of being objective it is simple
The simplicity of being objective

Mr. Nyland: Whenever
~~now after~~ you have an experience of
Awake or whatever Awareness is that
you do or experience as a Result of an attempt
what does it give you at that moment?
As a Realization of your existence
Does it leave any particular Taste

— It does

Mr. Nyland: ~~And the~~ ^{Then} Taste sometimes differs
It's sometimes a little bit more
intense sometimes a little less. Sometimes
~~one~~ ~~more~~ ~~as~~ Realization ~~that~~ of being
just a little more clear. Sometimes the
Realization is a — lighter Sometimes it is
as if living inside without being affected
by things of the outside world

There are different ways by which I can
find out if I actually experience a state
of Awareness or continued Awareness ^{and Awake} a being
Awake Even if it is for a short time
it is like a flash of lightning — more
Clarity and more light and also more

WISDOMNESS This is a measure you see in
 the beginning it's quite settled but whenever
 you now experience anything and then in
 retrospect connect with an experience which
 you think was in the direction of being awake
 you can compare them with other experiences
 that you had made which may have differed
 in intensity. You see you can set up a
 measure for yourself based on whatever your
 experience is through the extent that it
 was intense as much as you at that time
 could experience and then later on in recalling
 it you might have an experience but this
 one was better. You see the question of
 observation in the real sense of the word
~~is the~~ question of waking up It's ———
 The title of the state to which I am.

(2)

m 1147 29

from where I start and with whatever
wish I have at a certain moment that
might create in me very definitely a
certain experience of being more alive.
Sometimes when I'm more alive that I
think that that what is now observation
is 100%. Six months later I will experience
certain moments again of being more alive more
in light more lets say more light in the
density sense more as if I'm really awake
and I compare it then with what ^{have} I had
six months ago and say but what I called
six months ago observation is really was at
that time not observation now I know it
this is of course a certain form of progress
that one can make gradually building up

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That what is observing is to a Real
Observatory And That Also The ~~Real~~
Observer Starts to Develop a
Noticing Things which it has not noticed
before And to see That what has Taken
place As what is being observed is
Subject to certain Laws of Mechanistic
If I now look After ~~Am I~~ which gradually
could start to observe me And I say
me as my ordinary mind or feeling
or physical body behaves in a certain way
And if There is ~~no continuation~~ Continued at
Times at least for a little while
or sometimes at certain Times That an
"I" observe me I become a identified
with my self The way I Am I also

③

Certain
 know that a condition in which my ordinary
 personality is naturally will influence the
 possibility of an I continue to exist
 And as very often the tendency when the
 I is there and it records facts that
 I take these facts in my ordinary mind
 and start to value them you see the mind
 is a very strange kind of an instrument
 cause the facts that take place and
 are recorded regardless of whatever getting
 of the mind they take place all become

And there goes the facts ~~become~~
 that I gather when I'm objective or
 in a state of being awake also become
 memory focused as soon as they are
 memory they subject to the regular

Rules of memory That is They become
 subject to Association or it becomes
 subject to Valuation in the Rest of my
 mind And That is why That in all the
 Time the difference the ordinary mental
 functions Halt the possibility of Remaining
 Objective in another part of my mind
 which I try to safeguard Against such a
 _____ but very often it isn't strong
 enough to ward them off to Tell them to
 stay out You understand That?

— what — Last phrase

Mr. Nyland, you see The question is I certain
 section of my mind I would like to Teach
 how to become objective That is a
 mind That is There is a Part of the

Mind, which is has mental equipment which at the present time is not developed. And it is a fact that there are sections in the brain which are undeveloped and which are very difficult to either define — why they are there. Apparently they are there potentially and they could receive a certain form of development and if the mind is actually could start to develop as a whole totally that would be entirely different kind of a mind functioning not as it does now in little bits ~~of~~ ^{of} pieces but really as a mind should function which is only to record facts as they are without interference of my feelings or without even the necessity of my (have you been ~~was~~ expected?) Pure intellect. There's nothing else but a statement of a fact. Our ordinary mind is not satisfied with it immediately.

There is a fact so-called is coming to my
 mind I associate it with The Things I've
 seen before I can not help it I hear it
 I classify it I put it immediately in some kind
 of Pigeon hole where it belongs and usually when
 it is familiar to me I say "oh yes I know that."
 Now this little part of the mind that ought to
 become objective has a function quite differently
 from the rest and because it is so unusual
 for that part of the mind to start a function
 that way that the rest of the mind is not
 particularly interested and even looks a little
 a distance at this little section trying to become
 objective. Objectivity is the midst of a subjective
 field of a subjective surrounding subjectivity
 being an enemy of objectivity they will fight
 each other and to maintain to try to maintain

(5)

Objectivity in the midst of such Tremendous
 difficulties is of course a Task That it
 has to be done very slowly So Don't be Surprised
 That your mind ~~tries~~ ^{tries} to Take over every once
~~in~~ ⁱⁿ a while And That of course is an obstacle
 And Sometimes The mind is such an enemy That it
 eliminates all chances for The objectivity to start
 to function or for That Reason one has to
 use do Time and Time Again in order to build
 up That what I now call ^{the} beginning of an I
 is The part of The brain That could start to
 function objectively That, when That starts to grow
 Then it will fight back You see That Richard?
 All Right

I would like to a quick a Task

Mr. Nyland - you still have me

— Ah

— Mr. Myland : Sabbath

— well you ah Are you talking of the one you gave me before Christmas About The — stories

WELL ah Dorie came up for Christmas And uh I use that same uh method I told you of the stories during the time she was here instead of writing them down they gave me much kind of more energy to see her response ya know I can more or less ah make the story go a little better make

it more Real for myself than I noticed she picked up on it very nicely

Mr. Myland : Certainly

— And I did that ^{or} while she was here

Mr. Myland Good have you written them down

— No I have uh I can't seem to uh believe in taking time out yet I I get that feeling uh What are there ~~more~~ ~~and~~ ~~more~~ on that

(6)

kind of clarity and freedom but + still
have an exception

Mr. Nyland Have you got a Recorder

— Tape Recorder? yes

Mr. Nyland Could you Talk into it and Tell
A story As if To your daughter

— I could try That it would give me
A chance to listen to my voice

Mr. Nyland you have to change your voice also
As you Tell it in different ways you will
not hear it when you talk when you
Play it back you will hear it very well
Try That you see if The kind of words we
use Afterwards when you listen to Then

Where the words that you wanted And if
They come out the way you wanted to express
Then when you want them to be heard
if you have at that time enough command
of fluctuation or variation of your voice that
you actually ^{CAN} ~~could~~ stop at a certain time when
you want to stop if you don't stop in your
words good enunciation you see as if all
the time you have your daughter as audience
at night All Right you try it

So in ———

Mr. Nyland one week

Give let the sound of the word carry
the excitement of the meaning of the story

(7)

Mr. Nyland : you can pair it what ever way you
like as long as you introduce enough variation
that's Really not your own As it were but
is made by you it not a vigile

— would you suggest a certain Amount of
Time like any for the

Mr. Nyland Oh I would say fifteen minutes

— o.k

Mr. Nyland you know I think you ——— when
you have time for it you then you take it

— it's hard to listen be aware of my

voice are

Mr. Nyland : Just listen to what is coming out
it not an expression about you don't
have to like it you don't have a dislike

it

(A)

O.K I'll try That for a week

Mr. Nyland yeah

(B)

I'll be back ~~another week~~ for very brief

I find it

Mr. Nyland oh but we spend already so much
Time on it

(B)

~~for~~^{oh} I know but I wanna make sure
this wasn't another hallucination

{ A L five days Ago the person Stewart Speaker
mentioned something About light And I had
Another experience five years and four months

Ago

Mr. Nyland you can tell That next week

(B)

I can Tell That next week

(A)

Mr. Nyland not now

(B) O.K

Mr. Nyland O.K

(C) — Mr. Nyland I would like to Report on my Task and certain observations which came out of that at the time I took the Task I was guest of a friend who is a member of the group and it didn't occur to me ^{at} that moment that I might be putting a burden on these friends because of the time I had to get up in the morning because after we had left yesterday this friend make a remark Oh boy had I known I never would have invited you

well then the problem then became

Mr. Nyland ~~for~~ stayed with him.

Yeah

And I know he said it is just
but much truth is said is just

and

Mr. Nyland How does he know

Yes So I said to myself what do you
do and he said well if this is my
Task then I have to add something else to
my task because it's ~~unlike~~ very easy if
seems to me to show off ^{to people that} I was doing
A Task So the thing to do now was
to get up as quietly as possible like
A mouse and their sleep ~~should~~ remain
undisturbed

⑨

Mr. Nyland
liar

AS long as They don't call you a

Right And uh I took an alarm clock which was electric and had a certain sound to it and the walls of this particular cottage that I spent my time in Long Island on are very thin the least pin drop is practically heard in the still hours And uh my first job was that upon hearing the alarm I should shut it off as quickly as possible because if they didn't hear it then it was OK And on the first night ~~to~~ There were also other complications which have a lot to do with what Barry said and was said before Being a guest I was not in a position

to get to bed when I should have liked to
 And because after the meeting we had gone
 out and had a beer or so

Mr. Nyland

Didn't you say that those friends ~~of~~
 were members of the group

— yes But I was dependant upon a ride
 to Long Island in order to get there
 So my sleep the first night was
 approximately 2 1/2 hours but the nature
 of the task.

Mr. Nyland what would happen if you offered
 them \$2.00 dollars

— for what

Mr. Nyland to get home ~~much~~ earlier

— oh I didn't think of it.

— And Another Thing

Mr Nyland Out

— Yes well maybe next time

Mr Nyland Are Those Friends in This Room

Now

— ~~no~~ They're not here This evening

Mr Nyland Oh (Laughter)

— uh but interesting Things did happen
my body The first night uh which
has been Trained over a period of time
to Respond willfully to what my will is
felt very Antagonistic to The hour although
it had been used to getting up at a
Time Approximately to That because of The

lack of sleep And that first night
 I jumped out of bed because I shut
 The Alarm I jumped out of bed And

Mr. Nyland

But That made too much noise

Well when I jumped out of bed I
 didn't make noise when I jumped

I jump ~~at~~ (lets say on lighter yes
 when I say jump The word ^{Audible?} ~~is~~ ^{is}

Also disturbing to me

Mr. Nyland

Now wait a minute your jumping

Right I jumped out of bed And ok I
 try to wake up to myself / Come to
 myself And I try to Remember The

(11)

M1147 47

Three Things you Told me About
Simultaneity and impartiality and hope
and

Mr. Nyland

yes yes hope hope

(InA-Dible)

— you Told me in group

Mr. Nyland Simultaneity And hope

— Well I'll get back to That because has
to do with another thing which you Told
me to do which I have been doing and
quite successfully

Mr. Nyland Oh Mark you make it so complicated.

— I know it sounds complicated but so
much has happened

Mr. Nylund well I believe That

uh now I went into the kitchen
were in the bedroom to get my cold
water I had to go in the kitchen
because a Toilet is in between the
bedroom and Running water is a problem

Mr. Nylund

you wake them up

Right wake them up I walked into the
kitchen Drove my water and I sat
~~Two~~ minutes with my feet in the water
uh the preparation, between my awaking
and doing the Task took up approximately
15 minutes while I although I sat in the
water for 2 minutes the operation took
15 minutes all by the time I moved around

(12)

And let the water run till it gets
 Real cold it's a funny boiler system
 They've got there (laughter)

Mr. Nyland (They stand you on the sink??)

— NO

NO can't do that

— NO NO one was looking.

Mr. Nyland ya they come to a certain Annities

— well by the time I dried my feet off
 well and did things slowly so that maybe
 I I was looking for an experience
 Because the question that came to my
 mind was what was the purpose of
 All this now that I was doing it

it wasn't simply because I said to myself Mr Nyland told me to get my feet in cold water There was a deeper purpose to it for me and for no one else And when I began to question That purpose There was not the need to Rush through it I I didn't have This Need I wanted to be through it whatever I did because There was no one looking it was cold out it was dark it was winter There was snow There were many things that were happening around me in this silence And I began to sense A Totality of what was happening around me Uh uh How the Reaction of the cold water against my Senses Affected

(13)

Certain parts of my body wh the cold
Air Affected me ~~what~~ wh what was Really
hap happening And I began to get an
understanding of work I mean Real work
A little bit more And Then it occurred to
me That I have no Right to use I
And This has disturbed me I every
Time I began to use I I it; like my
Tongue is stung I can say me Marcus
ine But There is no I That I can
use in the sense of work There is only
An I I can use in the sense of
Ordinary Life And it' became a problem
now of trying to Talk in the language
which could be understood by whatever it
was in me That was Looking for something